THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When a man boasts of what he has done in the past and what he will do in the future you may conclude that as a rule his present deeds are by no means important."

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THE DECLINE OF ORGANIZED CHRISTIANITY.

WHILE the Rev. R. J. Campbell was writing his book, "The New Theology," the thought never once entered his head that he was about to furnish the world with additional evidence that Joseph Smith was a true prophet, one who spoke, not by the will of man, but according to the revelations of the Lord Jesus Christ. That, however, is what the pastor of the City Temple has done.

While reading the first chapter of Mr. Campbell's book, which treats mainly of "The Decline of Organzed Christianity," I was reminded of the startling declaration which Joseph Smith, then a boy of fourteen years, made to the world in 1820. In that year a religious revival broke out in the region of country in which the Smith family resided—Manchester, Ontario County, New York. The revival affected, among many others, Joseph Smith's family. Four of the members were proselyted to the Presbyterian faith, and Joseph was thinking seriously of uniting himself with the Methodists, believing that church to be the most acceptable to God, when the Lord, by a personal manifestation, prevented him from doing so. It came about in this way:

One day while Joseph was reading the Holy Scriptures, he came to this verse in the epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth

not; and it shall be given him." With implicit faith in this promise—made by no less an authority than an Apostle of the Lord Jesus Christ—the boy sought early the following morning the seclusion of a grove near his father's house, where on bended knees, and in humility and sincerity he implored the Almighty to reveal to him *which of all the sects was right*, that he might know which to join.

The testimony of that unsophisticated country lad is that, in answer to his prayer, he was given a glorious heavenly vision, in which he beheld the Father and the Son. He again made known to the Lord the desire of his heart, namely, to know which of all the churches was the true church, and we can well imagine the boy's astonishment when told by the Lord that He did not recognize any of the churches as His church; that they had *all* become corrupt; that their professed spiritual leaders drew near Him with their lips while their hearts were far from Him; that they taught for doctrines the commandments of men; that they had a form of Godliness, but denied the power thereof. Joseph was told that he was not to join with any of them.

What an astounding revelation! The churches of the world branded by the Son of God as man-made institutions, their ministers perverters of the truth, destitute of divine authority and the power of Godliness. That was, indeed, a sweeping denunciation. The people were not prepared for such a revelation at that time. But that was over eighty years ago. It would not have the startling effect now it had then. The eyes of hundreds of thousands of people have been opened of later years to see the hollowness of the religious systems of the world. The churches have shown themselves utterly unable to satisfy the cravings of the souls of men, and to cope with the problems of life which are distracting humanity, and thousands of their members have turned away from them.

It is a remarkable fact that for the past three-quarters of a century—ever since Joseph Smith announced to the world that there had been a universal apostasy from the primitive Christian faith—the churches of the world have been on the down grade. That day seems to have marked the beginning of their end. Notwithstanding their princely endowments, their fine buildings, their trained choirs, their great army of educated preachers, the churches have utterly failed in their mission. They have been weighed in the balances and found wanting.

There was a time in my own history when I would have denounced as absolutely false the statement made by Joseph Smith—that the Lord had revealed to him that the churches of the world were merely human institutions. But experience has taught me that the boy spoke the truth. My association with several of the so-called Christian churches convinced me most conclusively that they are not of divine origin, and I had separ-

ated myself from them long before hearing of Joseph Smith. So I was not at all surprised when I heard that the Lord had revealed to Joseph Smith that the churches of the world were merely man-made institutions, organized without the sanction of Heaven. I know now, beyond the peradventure of a doubt, that the boy spoke the truth. Joseph Smith would never have made such a statement himself. He did not believe when he went to enquire of the Lord which of all the churches of the world was the true church, that they were *all* wrong together. He believed that there was at least *one* true church on the earth. He was not aware of the fact that prophets and apostles of the Lord had predicted a universal apostasy, and that that apostasy had taken place. He did not know that the gospel of the kingdom had been taken from the earth, to be restored again in the last days by the ministration of angels. He was entirely ignorant of these things, and must have been filled with astonishment when told by the Lord that the true Church of Christ was not on the earth.

How the heart of the youthful prophet must have beat for joy when, on searching the scriptures in later years, he found them abounding with predictions of a universal apostasy, and also with promises of the restoration of the kingdom of God in the last days. Every year that has passed since Joseph Smith first announced to the world that the Lord had revealed to him that there had been a universal apostasy, additional evidence has been found to corroborate the truth of the boy's statement. And now comes the Rev. R. J. Campbell with his contribution, which is as follows:

"For a generation or more in every part of Christendom there has been a steady drift away from organized religion as represented by the churches, and the question is being seriously asked whether Christianity can much longer hold its own. Protestant controversialists frequently draw attention to the decline of church-going in Latin countries as evidence of the decay of sacerdotalism, particularly in the Church of Rome. But outside Latin countries it is not one whit more noticeable in the Church of Rome than in any other church. The masses of the people on the one hand, and the cultured classes on the other, are becoming increasingly alienated from the religion of the churches. A London daily paper made a religious census some years ago, and demonstrated that about one-fifth of the population of the metropolis attended public worship, and this was a generous estimate. Women, who are more emotional, more reverent, and more amenable to external authority than men, usually form the majority of the worshippers at an ordinary service. Mr. Charles Booth, in his great work on the 'Life and Labour of the People in London,' asserts that the Churches *are practically without influence of any kind on the communal life.* This I believe to be an exaggeration, but it will hardly be denied that the average working, business, or professional man looks upon the churches almost with indifference. In many cases

this indifference passes into hostility or contempt. Intelligent men take little notice of preachers and sermons, and the theologically-minded layman is such a rarity as to be noteworthy. Most significant of all, perhaps, is the fact that much of the moral earnestness of the nation and of social redemptive effort exist outside the churches altogether. I am well aware that there is a great deal of snarling criticism of the churches which springs from selfish materialism, and I gladly recognize that in almost any ordinary church to-day brave and self-denying work is being done for the common good, but this does not invalidate my general statement. The plain, bald fact remains that the churches as such, are counting for less and less in civilization in general and our own nation in particular. One of the ablest of our rising young members of Parliament, a man of strong religious convictions and social sympathies, recently declared that we were witnessing the melancholy spectacle of a whole civilization breaking away from the faith out of which it grew. * * * The world is not listening to theologians to-day. They have no message for it. They are on the periphery, not at the centre of things. The great rolling river of thought and action is passing them by. Scientific scholarship applied to the study of Christian origins is extremely valuable; but the defender of systems of belief couched in the language of a bygone age is an anachronism, and the sooner we shake ourselves free of him the better. The greatest of all causes of the drift from the churches is the fact that Christian truth has become associated in the popular mind with forms of statement which thoughtful men find it impossible to accept, not only on intellectual, but even on moral grounds. * * * To put the matter in a nutshell—popular Christianity (or rather pulpit and theological college Christianity) does *not* interpret life. Consequently the great world of thought and action is ceasing to trouble about it.

"One would think that the men whose business it is to teach religious truth would see this, and ask themselves the reason why. To an extent they do see it, but they never seem to think of blaming themselves for it except in a perfunctory kind of way. They talk about religious indifference, the need for better and more effective methods, and so on. The professional theologian rarely does even as much as this. He takes himself very seriously; sniffs and sneers at any suggestion of deviation from the accepted standards; mounts some denominational chair or other and thunders forth his view of the urgent necessity for rehabilitating truth in the grave-clothes of long-buried formulas. I mean that the language he habitually uses implies some kind of belief in formulas he no longer holds. He hardly dares to disinter the formulas themselves—that would not be convenient even for him—but he goes on flapping the shroud as energetically as ever, and the world does not even take the trouble to laugh. Wherever and whenever

religious agencies succeed, it is rarely because of the driving-power of what is preached, but because the preacher's gospel is glossed over or put in the background. We have popular services by the million, in which devices are used to attract the public which ought not to be necessary if their framers had any real message to declare. But they have not. Popular pulpit addresses rarely or never deal with the fundamental problems of life. The last thing one ever expects to hear in such addresses is a real living presentation of the beliefs the preacher professes to hold. He makes passing allusions to them, of course—such as appeals to come the Cross, and such-like, but they generally sound unreal, and the pill has to be sweetly sugared. The ordinary way of preaching the gospel is to avoid saying much about what the preacher believes the gospel to be.

"To be sure, there are many social activites in connection with Christian churches. If it were not for these most of the churches would have to be shut up. They are quite admirable in their way, and often produce excellent results, but they imply another gospel than the one supposed to be preached from the pulpits. They ignore dogmatic beliefs and assume the salvability of the whole race, and the possibility of realizing the kingdom of God on earth. Wherever the churches are alive to-day, and not merely struggling to keep their heads above water, it is not their doctrine but their non-theological human sympathy that is doing it.

"This then is the situatlon. The main stream of modern life is passing organized religion by. Where is the remedy to be found?

"Let me say plainly that I do not think our object should be to find a remedy which will save the churches. That would be putting the cart before the horse. What is wanted is a driving force which will enable the churches to fulfil their true mission of saving the world; or, to put it better still, will serve to bring mankind back to real living faith in God and the spiritual meaning of life. Hardly any one would seriously deny that the world is waiting for this. Men are not irreligious. On the contrary, there is no subject of such general interest as religion: it takes precedence of all other subjects, just because all other subjects are implied in it. Religion is man's response to the call of the universe; it is the soul turning towards its source and goal. How could it fail to be of absorbing interest? What is wanted is a message charged with spiritual power: 'Where there is no vision the people perish.'"

Thank God, the message spoken of by Mr. Campbell—a message charged with spiritual power—has come, and thousands of God's children are rejoicing in the enjoyment of the blessings which it has brought to them. For centuries spiritual darkness covered the earth, and gross darkness the minds of the peeple, but a new star has arisen, and its heavenly rays of light and truth are being shed in almost all the nations of the earth. The visions and blessings

of old have been restored, and while the majority of mankind prefer darkness to light, the Saints of God are following the star which the Lord has sent to guide them to the heavenly Bethlehem.—W. A. M.

A NOTABLE DISCOVERY IN EGYPT.

A NOTABLE discovery, says the *Tribune*, has been made in Egypt of twenty-five leaves of the apocryphal sayings of Christ in a Coptic translation of a lost Greek original. This, the latest of many discoveries by archæologists in Egypt, occurred some months ago at Edfu, in Upper Egypt, near the site of an old Coptic monastery. A native, clearing his ground of stones, accidentally laid bare a small tomb-like receptacle. In this he found a number of parchment manuscripts bound in thick papyrus covers. He sold them to an Arab dealer for a few pounds, and the Arab, in turn, resold them to a Copt for £500.

The news had by this time gone abroad, and representatives of the foreign museums made energetic efforts to acquire the treasure. The good fortune of securing them fell to Mr. de Rustafjaell, F.R.G.S., the well-known traveler and explorer, and he sent them to England, since when a great foreign University has tried to obtain them. The manuscripts had already been identified as unique Coptic and Greek ecclesiastical manuscripts of the ninth to eleventh centuries, of great archæological importance, and about a dozen rolls of sixth-century Greek papyri.

Worthy of special mention are the twenty-five leaves of the apocryphal sayings of Christ in a Coptic translation and a lost Greek original, of which previously only thirteen leaves existed—twelve in the National Gallery at Paris, and one at Berlin. The discovery also comprised:

Parts of the Gospels of St. Matthew, St. Mark, and St. Luke in Greek and Coptic.

The Apocalypse of St. John in Coptic.

The history of miracles by Cosmos and Damien (dated sixth century).

A sermon by St. Pisenthios in Coptic (this copy is unique).

A sermon by St. Cyril, Bishop of Jerusalem (A.D. 351-386), on the Sacred Cross in Coptic from an existing Greek original (this is the only complete edition).

A unique manuscript in the Nubian language dealing with the life of St. Menos and the canons of the Nicæan Council.

Only fragments of manuscripts in the Nubian language have been discovered hitherto. Hence the present volume is of first-rate importance.

From a dedication in one of the manuscripts, the monastery on the site of which they were discovered is proved to have been named "St. Mercury of the Mount at Edfu."

SOME TIME.

Some time when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue:
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me:
How, when we called, He heeded not our cry,
Because His wisdom to the end could see:
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, some time, commingled with life's wine,
We taste the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife
And for each mystery find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart:
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best.

MAY RILEY SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 1, 1907.

AN ENCOURAGING CHANGE.

It is stated in public print that a Papal bull was issued some months ago, authorizing members of the Roman Catholic Church to read the Bible for themselves. This is of very great importance to Catholics on the continent of Europe, who commonly are entirely unacquainted with the Holy Scriptures as contained in the Old and New Testaments, and particularly that version in general use among the different factions of Protestantism. The Douay Bible is the authorized Catholic translation, and that, it is announced, is to undergo revision, as it has been found to have a number of errors.

This movement is encouraging to the missionaries who are promulgating the Gospel revealed to the Latter-day Saints, as the masses of the people whom they meet in Catholic countries are ignorant of the Bible, and therefore it is difficult to give them proofs that the true Church of Christ has been restored to the earth. In order that comparisons may be made, it is necesary that the organization, doctrines, ordinances, authority, gifts, powers and spirit of the Church as built by Christ and His apostles originally be shown from recognized holy writ. Then the departures that have taken place can be pointed out and the complete similarity between the Church of the Latter-day Saints and that of the former-day Saints can be perceived or at least demonstrated.

It is hardly to be supposed that the "Mother Church" will leave its members to their own conceptions and interpretations of the Scriptures which they are to have full liberty to read. The clergy will still exercise the authority they claim as expounders of the written word. The doctrine of "private interpretation" is regarded by the Catholic priesthood as the primal cause of the schisms and contentions that characterize Protestantism and that has multiplied religious sects. Therefore, while Catholics may freely read the Bible, the priests will be its interpreters, and the readers will be expected to accept their expositions. That is but

consistent with the theory of continued authority and priestly succession. And this will to a great extent perpetuate the power which that church has exercised over the minds of the masses. But it may be rationally regarded as a step toward freedom of thought, leading to liberty of action by which many souls may be brought out of darkness into light.

It is a striking change from the bondage that kept people in ignorance of the written word, when reading the Bible was not only a sin in a layman but an offence before the law, for which he was liable to bonds, imprisonment, torture and sometimes a cruel death. History is rife with instances of such intolerance, and the dungeons and instruments of deviltry which are exhibited in evidence show all too vividly what chains were forged to bind the souls as well as the bodies of heretics, among whom Bible-readers were counted. Exaggerations doubtless are made of such matters, but testimony and proofs are ample to establish the facts in the minds of unbiased, intelligent investigators. Thank God such "good old times" as they have passed away forever.

The work of promulgating the latter-day Gospel in Catholic countries has been arduous, discouraging, and with comparatively meagre results. This may be largely accounted for by the unfamiliarity of the people with the Scriptures. They have been trained to bow before the images of Christ and the virgin, repeat the prayers made for them (many of them addressed to church-created saints), but talk to them about the teachings of the apostles and of the Gospel writers, and they stare with astonishment or incredulity. Yet hosts of them are good, pious and devoted. The women especially practice their faith with a fidelity that is admirable. So do some of the men. But as a rule religion is with the sterner sex but a mere incident in life, and the services and ceremonies of the church but a passing show. These are supported and conducted chiefly by the women and the priests.

The interest that will be aroused by the free reading of the Scriptures will surely bring about a gratifying change. When Catholics *can* be approached so as to show them the truth that God has newly revealed, and they are made to sense the Spirit that accompanies it, many of them open their eyes and hearts to its influence, and are led to contrast it with the dead forms and lifeless mummeries in the cold if splendid structures devoted to a decaying creed. Some have already come out of spiritual Babylon and entered through the door of real baptism into the fold of Christ, and they bring with them that fidelity and trust that they formerly exhibited toward a false faith. They rejoice greatly in their deliverance and their illumination.

The Elders on the European continent should be encouraged in the prospects that are opening up, and continue their diligence and their energetic efforts. The printed word should be widely distributed and followed by personal visits and testimonies. The

members of the Church should be urged to do their part in the work of proselytism. If they are truly interested in the Gospel they will desire to spread it among their neighbors and acquaintances, and by this means the Elders will be greatly aided in their work. The way will be opened up in places not yet visited, and in old fields that have been partly if not wholly abandoned. The Lord is at work among the nations. Let His servants work with Him. By the publication of the Bible and its perusal by people who have heretofore been prevented from using it or have left it entirely to the priests, means will be furnished to the Elders to perform their missions in parts heretofore unpromising, and a rich harvest of souls will be the result. Go forward, brethren, with vigor and persistence. Seek for the promptings of the Spirit and follow its guidance, and darkness will give way, light will break forth, people will come to you to learn the way of life, and God will crown your endeavors with glorious success. May the freedom now coming to Catholic readers increase, until liberty shall spread throughout the world.

C. W. P.

TESTIMONY OF A "MORMON" CONVERT.

My heart is filled with thanksgiving to God, and also with extreme joy, when I look back to the day when a "Mormon" Elder called at my humble home and presented me with a Gospel tract. Theology had very little, if any, interest for me at the time. Members of different churches had called often at my home and left tracts embodying, according to their way of thinking, the principles of the Gospel of Christ; but I had thrown them aside without reading them.

As I took the tract from the Elder and looked up into his clean, open, honest face, a feeling such as I had never experienced before came to me: I felt that I was standing in the presence of a man of God. He requested me to read the leaflet, adding that he would call again at an early date and would be pleased to answer any questions pertaining to the Gospel of Christ that I might desire to ask.

I at once sat down and read the tract, being prompted by some unseen power to do so. I found the doctrines which it contained in strict accord with those of the New Testament.

My wife was not at home when the Elder called, so when she returned I told her what had transpired during her absence. I said to her, "A gentleman called while you were out and gave me this tract, and if ever a man were sent of God he is." About a week later the Elder called the second time. In the meantime, however, my wife had a dream, in which she saw a man, rather small in stature, descending from heaven. He was covered with a

glass shade. As his feet touched the earth, the glass covering was lifted, and he appeared to suddenly grow much bigger. My wife asked him where he had come from, and he answered that he had come from heaven, to preach the Gospel of the Lord Jesus Christ.

When the Elder called on his second visit, and as soon as my wife had set eyes on him, she exclaimed, "That is the man I saw in my dream!" I asked him which church he represented, and he told me he was a missionary of the Church of Jesus Christ of Latter-day Saints. I told him that I had never heard of such a Church. He asked me if I had ever heard of the "Mormon" Church, and I answered that I had not. I told him that in the literature he had left with me I had seen the name of Brigham Young, and asked him if he were one of his followers. In answer, he said that Brigham Young was at one time the president of the Church of which he was a member. I told him that when I was a little boy my parents used to scare me off to bed by telling me that if I did not go, Brigham Young, the big, bad, bogey man would come and get me. He laughed heartily.

After spending some time in conversation, the Elder gave me other tracts, and left. I read them with interest and accepted the truths revealed in them. My wife followed my example, and being thoroughly convinced that we had found the true Gospel and the true Church of Christ, we, together with the members of our family who were of age, were baptized. Since then we have experienced joy and happiness such as we had never known before. The Lord has implanted in our hearts a testimony that we have done His will. Our desires are to show by lives of righteousness that we are grateful to Him for the blessings which we have received from His hands, and to endure to the end that we may be worthy of a place in His celestial kingdom. Praying the blessings of the Lord to descend upon His saints, I remain,

Your brother in the Gospel,

St. Helens, England. JAMES RIMMER.

The Walls of Jericho Discovered.—The Vienna correspondent of the *Pall Mall Gazette* says: "Professor Sellin's excavations on the site of the ancient city of Jericho are yielding unexpectedly rich treasures. In his last letters to the Vienna Academy of Science the professor writes that over a hundred men are digging at five different points. One of the most interesting finds is the historical city wall, built of burnt lime bricks. It was some ten feet in thickness, rising from a stone foundation. On the western side of the city the wall was nearly forty feet in width. At another point a private house was found built over another house of a still earlier epoch."

OBSERVANCE OF THE SABBATH.

One of the greatest gifts to the human family is that of the Sabbath day. Of divine origin, it was instituted by One who anticipated the needs and comforts of His children. Yes, "it was made for man." We read of its introduction in connection with the creation, when, on the seventh day, God rested from all His labors. He realized the necessity for a Sabbath, and blessed and sanctified one day in seven as a day of rest, a day for worship and spiritual refreshing. God then commanded its strict observance, saying, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This injunction was first delivered to the children of Israel in the wilderness, and to obviate any violation of the law, God granted them on every sixth day double provision, in the form of manna, which was to be gathered promptly on that day, and part reserved for use on the Sabbath. In this and other ways the Lord sought to fully establish and preserve the Sabbath for the benefit of both man and beast.

But from the commencement the Sabbath was disregarded. Ancient Israel soon polluted it, and, like many other gifts, it has all along suffered abuse and gross perversion. In the present generation there is need of greater reverence and appreciation for this holy day. Many have closed their eyes to the intent of the Sabbath, thus robbing themselves, and, more regrettable still, others, of the blessings connected therewith. Not a few groan under the burdens imposed upon them on the Sabbath day, through the selfishness and inconsideration of others; and some have justly complained that this is the most toilsome day of any. Mention should also be made of a class who misuse the Sabbath as a day of idle indulgence—who, having little ambition, spend the greater part of the day in unnecessary repose.

God has made it possible for mankind to observe His commandments, and in the case of the Sabbath there is no exception. As already shown, when the law went forth to Israel, God simultaneously cleared the way for its observance. He who is no respecter of persons has equal regard for His children to-day, and has given every facility in order that man might revere the Sabbath. The Lord's provisions still abound, and, with a little thought and preparation, man can make ready for this holy day. If he desires to honor the law, he will arrange conditions with this end in view, leaving the Sabbath free from the toil and worries of the world. We should aim to make our Sabbath household duties as light as possible. Consideration should be extended to those in the home, that they may not be laboriously engaged in the pre-

paration of sumptuous meals. To prepare and cook a several-course meal entails a great deal of labor, which is often severely felt by the housewife or maid. Surely on this one day we can appreciate a modest meal, or one that has been previously prepared, so that the opportunity may be afforded to all to enjoy the privileges of the Sabbath.

But, as in primitive days, there is still danger of being pharisaical in regard to this day of rest. This danger should be guarded against. It must be borne in mind that "the Sabbath was made for man, and not man for the Sabbath." Christ on one occasion asked: "Is it lawful to do good on the Sabbath day?" He also emphasized the matter by the illustration of the sheep which happened to fall into a pit, and that of the ox and ass which were led away to watering on the Sabbath day. The inference to be drawn from these sayings is obvious. Therefore, if an act of charity is needed, or the Spirit of God suggests the performance of any duty on this day, we are justified in attending to the same, although in the eyes of self-righteous and fault-finding persons such conduct may be regarded as Sabbath desecration. We ought to avoid hasty accusations, for the person criticised as a transgressor, and to whom is pointed the finger of scorn, may in his acts be working under Divine approval.

There is an individual responsibility resting on mankind to observe the Sabbath to the best of their ability, and to assist those around them to do the same. Especially should such lessons be engraven on the hearts of our children, both by precept and example. A great deal of good has been accomplished by teaching the young to reverence this holy day.

Such an inestimable gift as the Sabbath should at least call forth man's faithful observance of the same. To the Christian the Sabbath is the day of days. He anticipates it with joy, enters it with prayer, and consecrates it as a day of worship. On this day he dwells in the sanctuary, where he communes with Jehovah. He regards it as evil to perform any unnecessary labor on this day, or to break it in any particular, and more especially so as to cause others to break the law; he would prefer sacrifice and inconvenience rather than that those around him should be deprived of any Sabbath blessing.

The word of the Lord to His Saints in these latter days with regard to the Sabbath is as follows: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day

thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer." And the poet has said:

A Sabbath well spent brings a week of content,
And rest for the toils of the morrow;
But a Sabbath profaned, whatsoever be gained,
Is a sure forerunner of sorrow.

JOHN T. SEAICH.

FROM THE MISSION FIELD.

Transfer.—Elder Bertrand W. Clayton has been transferred from the Turkish mission to the Nottingham conference.

Releases.—The following missionaries have been honorably released to return home August 14th, per s.s. *Republic*: President Miles L. Jones, London; Heber C. Smith, Bristol; Le Roy Rees, Liverpool; Charles A. Shaw, Manchester; Samuel Hodges, Sheffield.

District Meetings at Leeds.—Two successful district meetings were held at the Saints' regular place of meeting, 7 Park Lane, Leeds, on Sunday, July 28th, 1907. President Willard B. Enniss and four traveling Elders of the Leeds conference were present and explained the plan of salvation in an able manner. Much interest was shown by all present.

District Meetings at York.—Two successful district meetings were held at 9 Feasegate, York, on the 28th ult., at 2:30 and 6:30 p.m. The latter meeting was well attended by saints and investagators, President Brigham A. Seare, Elders Benjamin Brown, Adam Glenn, H. Sumner Hateh and Willard E. Stoddard were present. The afternoon meeting was addressed by Elders Adam Glenn, Willard E. Stoddard and President Brigham A. Seare. At the evening meeting President Brigham A. Seare, Elders Benjamin Brown and H. Sumner Hateh spoke on the principles of the Gospel. The Spirit of the Lord was felt in great abundance at both meetings. Special music was furnished by President Brigham A. Seare, Miss Marion Barrett (Hull), and Sisters G. Harrowsmith and F. Pickering. It is believed the meetings will be the means of doing much good for the advancement of the work in that city.

Baptisms.—A baptism was held in the Public Baths, Wolverhampton, on the 10th ult., when another member was added to the Wolverhampton branch of the Birmingham conference. Elder Samuel H. Blake officiated.

On Saturday afternoon, July 27th, 1907, a baptismal service was held in the Feversham Street Board School Baths, Bradford. Elder Gilbert D. Weaver explained the necessity of baptism, and exhorted the Saints to be diligent in keeping the commandments of God, after which nine converts (seven males and two females) were led into the waters of baptism. Elder George E. Briggs officiated. Immediately after the baptismal service a confirmation meeting was held in the hall. About one hundred and fifty Saints and friends were present.

Elder D. George Shorten writes: "Over one hundred Saints and friends assembled at the Tibberton Square Baths, London, on Sunday, the 28th ult., to witness a baptismal service. After singing and prayer, President Miles L. Jones explained the first principles of the Gospel and gave good advice to those who were about to be baptized. Fourteen persons were then immersed, the following Elders officiating: President Miles L. Jones, Soren Peterson, Francis F. Vause, Lawrence C. Blood, Hyrum R. Kirkham, and Charles A. Sperry. Confirmations took place at 97 Farleigh Road, Stoke Newington. The Lord is blessing our labors in this part of the vineyard, and the prospects for the future are very bright."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XIX.—"Thou Art the Christ."

I. Peter's testimony.

1. The occasion (Matt. 16: 13, 14; Mark 8: 27-29). (a) Place—on the way to Cæsarea Phillippi. (b) Due to rumors and diverse opinions. Jews believed that the prophets of old would appear among them (see Matt. 14: 1, 2; Mark 6: 14; Luke 9: 7).

2. The Savior's questions to Peter. (a) "Whom do men say that I am?" Note that no report appears that the people regarded Jesus as the Messiah. (b) "But whom say ye that I am?"

3. Peter's reply. (a) The confession—"Thou art the Christ, the Son of the living God." (b) Source of this testimony—revelation from the Father (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 22; 4: 15).

4. The Lord's prediction. (a) The text—"Upon this rock I will build my church." (b) The "rock"—revelation; a firm support; a distinguishing characteristic of Christ's church (Matt. 16: 18; Eph. 2: 20-22). Note that revelation implies the existence of revelators.

II. Other confessions that Jesus is the Christ.

1. By Andrew and Nathanael (John 1: 41-49).
2. By the apostles (Matt. 14: 33).
3. By Peter on another occasion (John 6: 68, 69).
4. By evil spirits (Matt. 8: 28-34; Mark 1: 24; 3: 8-11; 5: 1-18; Luke 4: 34-41).

Note that belief or knowledge such as was professed by these wicked spirits is devoid of saving power (see James 2: 19).

HE CARETH FOR YOU.

A lonely rock by the wayside,
All jagged and seamed and rent,
Yet over its brow the daisies
Their pure, bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grew
Till gone were the outlines sharp and bare
That might offend the eye,
And the wayside rock was a charming sight
To every passer-by.

Dear heart, alone and lonely,
Though shattered life's hopes may be,
The Lord who cares for the wayside rock
Much more will care for thee.
Thy deeds of tenderness, words of love,
Like flowers may spring and twine,
Till joy shall come into others' lives
From the very rents in thine.

SELECTED.

CONTENTS:

The Decline of Organized Christianity 481
A Notable Discovery in Egypt ... 486
Poetry: Some Time 487
Editorial:
An Encouraging Change ... 488
Testimony of a "Mormon" Convert 490
Observance of the Sabbath 492
Notes From the Mission Field ... 494
Sunday School Lesson for Theological Department 495
Poetry: He Careth for You 496

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